

Christiana-Polemica,
O R
A PREPARATIVE
T O W A R R E.

Shewing

The lawfull use thereof.

The iust causes that may move therunto.

The necessitie of Preparation for it.

The duties of those that wage it.

Together with

Diuers instructions concerning it.

A Sermon

Preached at Wooll-Church in London,
before the Captaines and Gentlemen that
exercise in the Aruillerie-Garden vpon occa-
sion of their solemne and generall
meeting. Aprill 14. 1618.

B Y

Abraham Gibson, Bachelour of Diuinity, and
then Preacher to the Temples.

Aug. Epist. 205. ad Bonif.

Pacem habere debet voluntas, bellum necessitas.

L O N D O N,
Printed by *Edw. Griffin* for *Iacob Bloome,*
at the signe of the Grey-hound in
Pauls-Church-yard. 1619.

THE
MUSEUM
OF
NATURAL HISTORY



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J. G. & J. S. Smith,
Printers to the
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British Museum,
London.

LONDON:
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Printers to the
Museum, at the
British Museum,
London.



To the right honourable


FRANCIS Lord VERVLAM

Lord Chauncellor of *England*

his very singular good LORD:

*A. G. wisbeth all happines and
felicitie, externall, inter-
nall, eternall.*

Right honourable,

 S is the nature
of warre, so is
the state of this *dedi-
cation*. No warre is
held lawfull, which
A 2 hath

hath not a speciall reference to *peace*. And this discourse of *warre* hath nothing in it cōmendable, but that it is deuoted to your *Lordship*, the State-oracle of *Counsell*, and Preseruer of *peace*. In which case I haue beene more bold to make you the *Patron* of my *endeauours*, because you haue deigned already to be the
Pro-

Protectour of my per-
son. Not knowing to
whom more fitly I
might nuncupate a
Sermon of G O D
and G I D E O N
(the two Supporters of
euery Souldiers armes,
the ground upon which
euery field is to bee
pitcht) then to
him who represent-
eth both mediately the
person of G O D, and
immediately the per-
son

son of G I D E O N.
I humbly therefore
beseech your *Honour*
to accept it *candidly*
according to the *mo-*
dell of the *Offerer*,
not the *magnitude* of
the *Receiuer*, whose
Patronage I shall ac-
count the best *title*
to it, and the come-
liest *couer* your *coun-*
tenance, and the on-
ly *cum priuilegio* your
approbation. VVhich
whilest

whilest your *Ho-*
nour shall vouchsafe,
I in the meane time
shall not cease to en-
large this little *sche-*
dule by greater vo-
lumes of continu-
all Praiers for your
Lordshippes welfare,
that the L O R D
would please to bee
your *Keeper* on earth,
and *seale* you a-
mong the number
of them that haue

THE EPISTLE

the marke of the
Lambe in heauen.

Your Honours most

devoted Chaplaine,

ABRAHAM GIBSON.



TO THE WORTHY
and well-deseruing Citizens
of LONDON, that pra-
ctise Armes in the
Artillery Garden.

GENTLEMEN,



*His short Sermon
heretofore preached
before you, finding
better acceptance
then either it meri-
ted or I expected, I was impor-
tuned by diuers of you to commit it
to the Presse. Which though I
withstood stiffly at the first, yet now
at length upon these late rumours
of warres I haue with an vnwil-
ling willingnesse yeelded to your
suit,*

The Epistle.

suit, not doubting but it will haue
the same effect of encouragement
in others when they reade it, as it
had in many of you when you heard
it. For this is one aduantage which
writing hath aboue preaching,
that the benefit thereof is more dif-
fusine, extending the fruit of that
doctrin to a whole kingdome,
which when preached was impaled
in the breasts of a private audito-
rie; and so doth more conforme vs
in this particular to the Apostles
times, that though our charge be
speciall, yet our labours may be
vniuersall. And this is my onely
aime at this present, the furthe-
rance of the publike good, by a dis-
course small in it selfe as a drop of
water or a sparke of fire, yet such
as by Gods blessing may grow to a
pleasant fountaine to satisfie the
soules of the thirstie, and increase
to a pillar of fire to enlighten those
that

The Epistle.

that sit in darknesse : water, to
coole the courages of our Countrey
hotspurs that will fight in no cause
but a bad ; and fire to enflame the
hearts of all trustie subiects that
they doe fight in no cause but a
good, to wit (as Tullie said, aut
pro fide, aut pro salute) for the
peace of Sion, or prosperitie of Je-
rusalem ; for the quiet of the
Church, or defense of the Com-
mon wealth. Ye see how these
times make good our blessed Savi-
ours prediction, that wee should
heare of warres and rumours of
warres : I pray God wee may onely
heare the rumour of them, and not
feele the smart. Howsoever, let vs
not be troubled or feare, seeing we
haue both a gracious God to fight
for vs, and a princely Gideon to
leade vs. Let euery man gird his
sword upon his thigh fast fixing
his heart upon God, and his eyes
upon

Matth. 24. 6.

The Epistle.

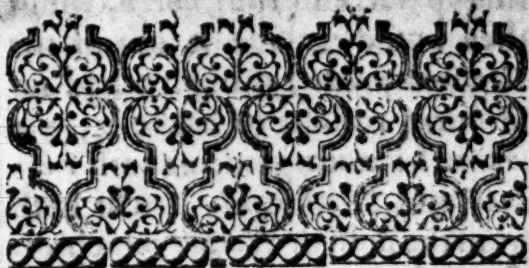
*upon Gideon, our hope in the
name of the Lord, and our prayers
for the safetie of our King, besee-
ching God who is the King of
Kings, that after a full reigne on
earth, he would translate him to
the kingdome of kingdomes in hea-
uen. Amen.*

Yours in all Christian

duties and seruices,

A. G.





Christiana-Polemica

OR

A PREPARATIVE
to Warre.

I V D G. 7. 18.

For the Lord, and for Gideon.



He lawfull vse of
Warre amongst
Christians (how-
soever the Ana-
baptists denie it,
thus sowing the
seedes of discord
vnder a pretence of peace, and stir-
ring

ring vp warre in the *Church*, whilst they would exclude it out of the *Common-wealth*) though it had no *Politically* reasons to backe it, yet wanteth it not arguments both *Physicall* and *Theologicall*, fetcht both from the light of *Nature* which dictates so much, and from the authoritie of *Scripture*, which warrants and allowes so much.

The necessary
use of warre ap-
peareth,
1. By nature.

For *Nature*. Indeed created *Nature* abhorreth nothing more then *discord* and *dissension*. According to her prime perfection there had beene no *iarres*, either in a *mans selfe*, or with other things.

Not in a *mans selfe*; the *Elements* and *Humours* had lien at peace in our *bodies*, the *Irasible* and *Epithumeticall* faculties had bowed at the becke of reason in our *soules*; Nor with other things; the creatures had all beene subiect to mans dominion, there had beene no litigious *Pronounes* (no *Meum* and *Tuum*) to set vs by the eares together. So then the originall of discord is from originall

The originall of
warre is from
originall sinne.

*nall sinne ; warre it is a branch of that
 accursed tree : had there beene no
 fall of man, sure no falling out amongst
 men ; our nakednesse as it had need-
 ed no garments to cover it, so nor
 no weapons to defend it. And there-
 fore for corrupted Nature, warre is a
 necessary concomitant of her con-
 dition. It must needs be that strifes
 should arise amongst men, and by
 consequence warres to decide those
 strifes, when law and equitie cannot
 take place. That as it was with the
 tongues at the confusion ; they had
 an ill beginning, but an usefull propa-
 gation: So is it with warre in this state
 of corruption. It is ἀναγκαῖον κακόν, a
 necessary euill, adeò nec cum illo nec sine
 illo, we can liue neither with it, nor
 without it. Because it is the destroyer
 of nature in indiniduo, but the defen-
 der of it in catholico: the daughter of
 iustice as well as peace, though Leab
 like it haue a harder fauour and a
 more waterish eye, more red and
 rough-banded with Esau. That how-
 soeuer naturally (*Simile generat simi-
 le*)*

Genes. 11. 7.

Gen. 29. 17.

Gen. 25. 25.

le) like begetteth like, yet Politically we see eefloones one contrary to beget another, *ἐναντίον ἐναντίον ποιεῖν*. Warre, it is as the *sister*, so the parent of peace, and yet what so opposed to peace as warre ? a good end of a bad medium, and an happie daughter of a disastrous mother. Repugnant indeed to the *fœcunditie* of nature as an enemy to her *numerofitie*, but consonant to the *prescript* of nature, as a preserver of her *propriety* ; the *causa sine qua non*, and finall arbitratour of all generall important controuersies.

2. By Scripture.

Thus for Nature. Now for Scripture, we haue God himselſe commanding it, *Ioel* 3. 9. the *Angell* of the Lord cursing the neglect of it, *Iudg.* 5. 23. * *Iohn Baptist* directing souldiers in it, as a lawfull calling, *Luk.* 3. 14. And lastly the examples of Gods *Saints* practising it, as *Abraham*, *Moses*, *Ioshua*, and so many others, that the time would be too short to recount them, and withall to tell of *Barak*, and of *Sampson*, of *Iephthah* also.

Ioel 3. 9.

Iudg. 5. 23.

Luk. 3. 14.

* *Quib⁹ propriū stipendium sufficere debere precepit, militare utique non prohibuit. August. epist. 5. ad Marcellinum.*

also and of *David*: wee need goe no further then *Gideon* here in the *Text*, whom *God* elected by the ministerie of an *Angell* to destroy the Host of *Midian*, confirming his courage by diuersitie of *signes*, and directing his course by a most famous *stratageme*, whereof there are five most notable parts.

Gideons warre accompanied with stratagems.

First, that hee should reduce the two and thirty thousand to three hundred, (*Trescenti, sed viri, sed Lacones*) Who so is fearfull and afraid, let him returne, verse 3. And this we reade to be the policie of *Epaminondas*, when he saw many of his Armie faint-hearted, he caused to be proclaimed, τῖς βυλομῶσις ἀπίναι ἐξέτω: Who-soeuer would faine be gone, let him straight be packing. Likewise of *Iphicrates*, who to rid his Armie of whiteliuered Souldiers, he made the Crier proclaime, εἰ τις ἀπολέλοιπεν, ἀναστρέτω: If any man haue left his heart behinde him, let him returne. Lastly of *Chabrias*, who commanded his Souldiers τὸν ἀρρώστου ἐχόντας,

1. In reducing the 32000. to 300. verse 6.

In taking the
aduantage of
the night.

πῶς δὲ τὰ ἑνὸς: if they were not well
at ease, to put off their armour.

Secondly, that he should take the
aduantage of the night, verie 9. for as
Aurora Musis, so *Nox Martis ami-
ca*: any stratageme will take best in
the night, which is the fittest time to
plot, and the best curtain to conceale:
ἐν νύκτι βέλῃ, saith the Greeke pro-
perbe.

In giving eu-
ery man a lampe.

Thirdly, that he should giue them
euery man a Lampe, verse 16. And
this policie likewise *Iphicrates* that
excellent Captaine vsed against the
Barbarians: he made his horsemen
euery one to take *ardentem facem*,
a burning lampe in their hands, at
the vnaccustomed sight whereof
the *Barbarians* horses fled backe.
And the like tricke it was that *Han-
nibal* put vpon *Fabius Maximus*.

In putting a
Trumpet into
euery mans
hand.

Fourthly, euery man with his
Trumpet in his hand, as it is in the
same verse. And this proiect *Mna-
sippidas* is said to haue vsed, when ha-
uing but a small company of *Soul-
diers*, he made his light horsemen

in

in the darke ride about the enemies,
euey one with a *Trumpet* in his
hand, the sound whereof bred in
the enemies a supposall of a huge
multitude.

Fiftly and lastly, that hee should
use this famous watchword in my text,
For the Lord and for Gideon. You
know what was wrote in *Constantines*
Ensigne, *in hoc signo vinces*, in this
signe shall yee overcome. And *Attila*
when he fought with the *French* had
this poesie, *Barbaricus rex*, the Kings
victorie. And here in my Text you
haue both these included: both in
whom we should overcome, that is,
the Lord, *in hoc signo vinces*; and vn-
der whom we should overcome, and
that is *Gideon*; *Barbaricus rex*: both
from whom victorie commerh, and
for whom it is got, God and the King.
For the Lord and for Gideon.

So that you see the text it is *The-
andricall*; it hath as it were two na-
tures; it consisteth as it were of God
and Man, *Deus & Rex*: He that is
God essentially, and hee that is called

5. In the use of
this watchword
For the Lord
& for Gideon

The contents of
the Text.

God and the
King.

Psal. 82.6.

The two wayes
for a Warriour
to walke in.

1. Via sacra.

2. Via regia.

The persons vpon
whom the suc-
cesse of warres
dependeth.

Matth. 22.21.

God metaphorically, God and his
Viceroy, the Lord and Gideon.

Which if you examine by *Analys*, it sets downe, first the *two wayes* which euey Souldier must walke in vnto the battell: *via sacra*, the Ecclesiasticall way, hee must fight for God and holy Church: *via regia*, the Politicall way, he must fight for the King and his Countrey. Secondly the Persons vpon whom the successe of warres depends, God and Gideon: God as Captaine, Gideon as Lieutenant: God as the Efficient, Gideon as the instrument, and so we may learne hereby to giue God what belongeth vnto God, and to giue Caesar what belongeth vnto Caesar: thus harmonically ioyning together religion and policie, Church and Common-wealth, God and the King. For the Lord and for Gideon.

There are some translations that reade it, *the sword of the Lord and of Gideon*: but because the particle *Sword* is not in the originall, I rather follow those which reade it thus,
For

For the Lord and for Gideon.

In the words observe two things. First the parts of the distribution; both for God and for Gideon. Secondly the order of the parts. First for God, and then for Gideon. First of the first, the parts of the distribution, where the first clause is, *For the Lord.*

That warre is not warrantable, which is not grounded on a just cause. For as it is not the death but the cause that maketh a Martyr, *non simpliciter mori, sed pro Christo mori*: so it is not the fight, but the cause that maketh a Souldier, *non simpliciter pugnare, sed pro Domino pugnare*. If a warre be begunne without cause, it shall end without comfort: for God is an impartiall spectator of all these actions, & *partem quam inspicit istam, ibi dat palmam*, saith Augustine. So then a Souldier may not fight, as a Sophister may dispute, in *utramque partem, pro & contra*, his limits are not so large as those of the Logicians, *de omni thernate*: Nay he

Two things to be handled.

1. The parts of the distribution

The first clause
For the Lord

It is not the fight
but the cause
that maketh a
Souldier.

August. de c
De li. 17. ca. 1

is absolutely confined to *equum & iustum, licitum & honestum*: it is equitie that maketh a good cause, and a good cause that maketh a good Soldier.

Now what better cause can there be, then that which concerneth the Lord, who himselfe is *prima causa*, the first mouer, and sole doner of whatsoeuer we haue? For of him, and through him, and for him are all things. Let vs therefore returne the honour of all to him. Of our selues we haue nothing, we are not so much as our ownemen; our eyes, and * tongues, and armes, and legges, they are not our owne; we haue no true title either to body or soule. Wherefore let vs glorifie God both in our bodics and soules, for they are Gods. There is no peace you know to the peace of God, nor no warre to that which is for God. Hence (*bella Indecorum, bella Dei*) the warres of the Iewes were called the warres of God, *vel quia pro ipso, vel quia ab ipso*: either because God fought for them, or because

o better cause
on the cause of
od.

om. 11. 36.

Plal. 124.

Cor. 6. 20.

Aug. 12. 4.

cause they fought for God. For God, he hath the relation of every causative in this kinde peculiar and proper to him. He is the efficient cause thereof, *By mee Kings raigne, and Princes beare rule: the great Centurion, that saith to every creature, Goe and he goeth, Come and he cometh, Fight and he fighteth.* He is the formall and exemplary cause thereof: *Hee teacheth my hands to warre and my fingers to fight, saith David, He girdeth mee with strength vnto the battell, and subdueth mine enemies vnder me. He is the instrumentall cause: my rocke, and my Fortresse, saith David in another place, my shield and strong tower, and a buckler to all them that trust in him. And therefore it standeth with good reason, that he should be the small cause too, in whose name all battels must be begunne, and to whose glory they must be deuoted.*

And hence it was that the Iewes neuer went out to warre, vnlesse they first offered sacrifice: and wee in our

God is euery
the cause of
warre.

1. The efficient
cause.

Prou. 8. 15.

Matth. 8. 9.

2. The formall
cause.

Psal. 144. 1.

Psal. 18. 39.

3. The instru-
mentall cause.

Psal. 18. 1.

4. The small
cause.

Prou. 18. 10.

Psal. 115. 1.

Baptisme wee
 receive our presse-
 money to become
 Christs souldiers.

Baptisme do take *Sacramentum mi-
 litare*, an earnest penny, or presse-
 money, to become *Christs Souldiers*.
 And to this end we weare his colours,
 and are attired in his *linerie*, with a
 solemne vow to fight for him, and
 that not onely in the *spirituall* war-
 fare, where we put on the armour of
 God, but euen in the *corporeall* also,
 where we put on armour for God.

Not that God
 needeth it.

Not that God standeth in need of
 any helpe of man : he requireth no
Champion, hee can vindicate his
 owne cause without vs, nay against
 vs, but because the law of *subordi-
 nation* and *retaliation* doth exact so
 much. Wee are his *vassals* vnder
 him, to whom we owe *suit* and *ser-
 vice*; we are *children* begotten and
 created by him, to whom wee owe
fear and *reuerence*: and therefore
 must thinke our selues obliged in a
double bond to defend his cause, who
 doth himselfe pleade ours; to die in
 his *quarrell*, by whose *providence* wee
 live: whose gracious goodnesse it is
 to turne that to a *blessing*, which at
 first

but our dutie re-
 quireth it.

Mal. 1. 6.

Acts 17. 28.

Rom. 8. 28.

first was a curse ; so sweetning death which is a punishment, as to cause vs to die for his name ; so sweetning life which is a warfare, as to cause vs to fight for his sake. In which quarrell though a man die in warre, yet doth he also depart in peace : in conflict with men, but in peace with God, because he putteth on as a militarie habite, so a peaceable minde. Good Christians go to warre (saith Bernard) both meekely and courageously: & agnis mitiores, & Leonibus fortiores : innocent as Doves because they imitate Christ, and bold as Lyons because they fight for Christ.

And to this end the Christians in their ensignes, they beare the Crosse to shew they fight in Christs behalfe. And hitherto allude all your auncient orders of Knighthood, as Knights Hospitallers and Templers : Knights of S. Iohn of Ierusalem, and S. Iames of Compostella ; and Knights of the holy Ghost, which Henrie the third of Fraunce instituted : whose ensigne was the Dove in the midst of

Gen. 2. 17.

Iob. 7. 1.

Luk. 1. 19.

Veri profess
Israelitæ pro
cedunt ad be
pacifici &c.
Ber. ser. ad m
Tem. cap. 4.

For this cause
Christians bea
the Crosse in
their ensignes.

a *Crosse*; intimating that they were not to fight, but either in *Gods* cause implied by the *Crosse*, or in a *iust* and *innocent* cause signified by the *Done*.

The cruelty and
impiety of the
Pope of Rome.

The *Pope*, he would faine be accounted *Master* of this order. For as though he were elected *Gods* immediate *Viceroy* aboute *Cesar*, and *Gideon*, and all *Princes*: hee taketh vpon him to institute *warres* at his pleasure; against *Infidells* and those whom he calleth *Heretikes*, or who-soeuer dare but mutter at his vsurped *authority*. And this hee calleth by the name of a *Crossadoe* or *holy warre*, the marke whereof is a *red scarfe*, which the *Souldiers* weare in their *Troupes*. Such a warre *Pope Innocent* decreed against the *Valdenses*; and *Pope Martin* the fourth against *Peter King of Arragon*. And it is a miserable thing to consider how many hundred thousands of men haue bin cōumed throughout all *Christendome* by those voyages into the *holy Land* at the *Popes* appoint-

pointment. The zeale of this iourney hath eaten vp *Christians* and enlarged the *Popes* territory, who tooke this opportunitee to send Emperors and Kings *afarre of*, that hee might wrong them *at home* without controule. What? Is this to fight for *Christ*? to spill the bloud of *Christians* as it were in a humour for his owne gaine? Is this to be called a *holy warre*? Sure, as improperly as he a *holy Bishop*; or that a *holy action*, whereby he hath diuers times giuen away the Kingdomes of *England*, *Fraunce*, *Sicily*, *Naples*, and therest to those that could get them: or *Palestine* the *holy Land*, which is rather to be accounted an *accursed Land* (as the *Jewes* were sometime *Gods* people, but now are an *accursed* people) a Land of it selfe not worth the recouery were it not for the rescue of some *Christians* there in thraldome, and for the expelling the *Turke* out of the *Christian* confines. Yea and all such proiects as these, they were neuer deriued from

HOHEN

beauen

This is not to fight for Christ.

Neither can it be called a holy Warre.

heauen but hatched in hell. This is not to be Gods Vicar but *Sathans Liefetenant*: not Successour to Peter, but Predecessour to damnation. This is to fight against God and man, against the Lord and against Gideon, not to crie with the people here, *For the Lord and for Gideon.*

Christians must
not warre with-
out a calling
from God.

But for vs (Beloued!) let vs be sure as in all our actions, so especially in warre cases to take God along with vs. For as there is no Captaine to be compared to the guidance of his Spirit, no policy to his providence, no aides nor allies to his assistance, so on the contrary no sword woundes so deepe as his desertion, no Foe like his frowne, no danger like his displeasure. As if hee be with thee no man can be properly against thee because all things worke together for the best of those that are his: So if he be not with thee all men may be said to be against thee, because all creatures bow at his becke, and become as rodde of his indignation.

Rom. 8. 31.

Rom. 8. 28.

Isai. 10. 5.

nation to take vengeance on those
that doe euill.

You know how in the old *Testa-
ment* they still asked *counsell* of the
Lord, before they went vp to fight
against any people: and the *Heathen*
themselues vsed in like manner to
aske *advice* at their *Oracles*: so let vs
be sure that we haue the *Lords call*
and the *Lords allowance*. Otherwise
we shall haue the same successe that
the *Israelites* had, when they fought
against the *Amalakites* contrarie to
the *Lords will*. *Numb. 14.*

Judg. 20. 27.

2. Sam. 7. 19.

Numb. 14. 45

Judg. 4. 8.

Wherefore as *Barak* said to *De-
borah* *Judg. 4. 8.* If thou wilt go with
mee, then I will go; but if thou wilt
not go with me, then I will not go;
so must we to God. Let his *cause* a-
waken vs, let his *presence* prepare vs,
let his *glory* prouoke vs, let his *Spirit*
possesse vs, let his *name* go before
vs, and then no enimie can annoy
vs. *Stand wee for the Lord, and the
Lord will stand for vs.* If wee fight
with *Gideon* for the *Lord*, the *Lord*
will fight with vs for *Gideon*. Which

is

The second
clause. For
Gideon.

Added for in-
couragement to
them, and ter-
rour to the ene-
mie.

King. 19. 17.

is the second part of the first general
braunch. As they crie for the Lord,
so also for Gideon.

Gideon is added for further in-
couragement to them, and further ter-
rour to their enemies. For we daily
read how that the very name of
some valiant Captaines, *Cesar*, *Alexander*,
and the like haue daunted
the enemies without striking a
blow. That as it is said of the swords
of *Hazaell*, *Iehu*, and *Elisha*, 1. King.
19. 17. Him that escapeth the sword
of *Hazaell* shall *Iehu* slay: and him
that escapeth from the sword of *Iehu*
shall *Elisha* slay: So here of God and
Gideon, He that will not be affright-
ed at the name of God, why yet that
man shall tremble at the name of
Gideon, though he but Gods Lief-
tenant.

Now *Gideon* hath a twofold con-
sideration. First, *Gideon* a meane
man. Secondly, *Gideon* a single
man.

First, *Gideon* a meane man, his Fa-
mily by his owne confession was
poore,

Gideon a
meane man.

peere, in *Manasseh*, and be the least in his fathers house as it is in the former chapter.

He was not trained vp in feates of armes, or facts of chivalrie; more skilfull in tilling the ground then pitching a feild; in handling a staile then tossing a pike: yet when God had made him their Prince, appointed him their Captaine, presently they follow his direction, and forgetting all sinister respects they crie out, for *Gideon*, for *Gideon*, *Non nobis Domine, non nobis, sed nomini tuo, & seruo tuo*: not for our selues, our wiues, our children, or our estates, but for *Gideon*.

A good Captaine is equipollent to the whole Armie. *Plus in Duce repones quam in exercitu*, saith *Probus* of *Epaminondas*. *Me verò Ducem tuum pro quot nanibus aestimas*, saith *Demetrius* in *Plutarch*: Whence it was said, better haue an armie of *Staggess* and a *Lyon* Captaine, then an Armie of *Lions* and a *Stagge* the Leader. The hazard of all standeth in

Iudg. 6. 15.

Not trained vp
in armes.

Psalm. 115. 2.

A good Captaine
is equipollent to
the whole armie.

In vnus salute
salus omnium :
in Imperatore
vniuersorum
periculum.

The weaknesse of
the meanes not to
be regarded when
we haue Gods
warrant.

1 Cor. 1. 25. 26.

Iudg. 6. 12.

2. Gideon a single
man.

Better in warre
to haue one Ge-
nerall then ma-
ny.

in the hazard of the *Prince*, or *Captaine*. And therefore neglecting both themselves and the meanesse of his beginning ; they crie for *Gideon* for *Gideon*.

To teach vs, when we haue Gods warrant not to regard the weaknesse of the meanes, the weaknesse of God being stronger then men, 1. Cor. 1. for though *Gideon* was not a trained Souldier, yet the *Angell* of the Lord calleth him a *valiant* man because the Lord was with him. *The Lord is with thee thou valiant man.* Iudg. 6. 12. As *Christ* cured, so God saue without meanes, nay against meanes. Howsoeuer therefore the instrument seeme *weake* which God setteth ouer vs, yet wee must not intertaine *distrust* and *diffidence*, but ioyne the respect of our *Gouernours* with our repose in God. For the Lord and for *Gideon*.

Secondly for *Gideon* a single man, and this confirmeth that *Polemicall* rule, *In bello magis expedit Principatus Monarchicus quam Aristocraticus* ;

us; better in warre to haue one Ge-
nerall then many; one singular then
many good. Πολλοὶ στρατηγοὶ ἡμίαντα
πύλας, many Captaines lost the
Citie. Whence the *Romanes* in time
of warre did alwaies chuse them a
Dictator, which was aboue their
Consuls: and *Scipio* in *Iustine*, I had
rather (saith he) take one *Zopyrus*
then a hundred *Babylonians*. A dan-
gerous thing to haue *Corrinals* in
warre, as well as in loue-matters, be-
cause that enuie and emulation will
nourish discord and faction. But I
resse not this point, because it is
more *Polemicall* then *Theologicall*,
better to bee discoursed in *Gideons*
tent, then in *Moses* chaire.

Onely for our instruction you
see, the people here are content
with the Captaine, whom God set
ouer them, they labour not to set vp
an *Anti-captaine*. They dispute
not his inexperience or insufficien-
cy, as did *Nabal* to *Danid*, 1. Sam.
25. Who is *Danid*, or who is the sonne
of Jesse? what portion haue wee in *Gi-*

C deon,

Malo vnum
Zopyrū, quam
centum Babi-
lonios capere.

Note 1. the peo-
ple content with
the Captaine
whom God set
ouer them.

1 Sam. 25. 10.

In vnus salute
salus omnium :
in Imperatore
vniuersorum
periculum.

The weaknesse of
the meanes not to
be regarded when
wee haue Gods
warrant.

1 Cor. 1. 25. 26.

Iudg. 6. 12.

2. Gideon a single-man.

Better in wa re
to haue one Ge-
nerall then ma-
ny.

in the hazard of the *Prince*, or *Cap-
taine*. And therefore neglecting
both themselves and the meanesse
of his beginning ; they crie for *Gi-
deon* for *Gideon*.

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instrument seeme *weake* which God
setteth ouer vs, yet wee must not
intertaine *distrust* and *diffidence*, but
ioyne the *respect* of our *Gouernours*
with our *repose* in God. *For the Lord
and for Gideon.*

Secondly for *Gideon* a *single man*,
and this confirmeth that *Polemicall*
rule, *In bello magis expedit Princi-
patus Monarchicus quam Aristocrati-
cus*;

cus; better in warre to haue one *Generall* then many; one *singular* then many good. Πολλοὶ στρατηγοὶ καὶ αὐτὸς ἀπώλεσεν, many Captaines lost the Citie. Whence the *Romanes* in time of warre did alwaies chuse them a *Dictator*, which was about their *Consuls*; and *Scipio* in *Iustine*, I had rather (saith he) take one *Zopyrus* then a hundred *Babylonians*. A dangerous thing to haue *Corrinals* in warre, as well as in loue-matters, because that *enuie* and *emulation* will pourish *discord* and *faction*. But I presse not this point, because it is more *Polemicall* then *Theologicall*, fitter to bee discoursed in *Gideons* tent, then in *Moses* chaire.

Malo vnum
Zopyrū, quam
centum Babi-
lonios capere.

Onely for our instruction you see, the people here are content with the *Captaine*, whom God set ouer them, they labour not to set vp any *Anti-captaine*. They dispute not his inexperience or insufficiency, as did *Nabal* to *Dauid*, 1. Sam. 25. Who is *Dauid*, or who is the sonne of *Iesse*? what portion haue wee in *Gi-*

Note 1. the people content with the Captaine whom God set ouer them.

1 Sam. 25. 10.

where God is
honoured, there
Gideon will be
obeyed.

It is requisite
that euery warre
be grounded ei-
ther on religion
to God, or loyal-
tie to the Magi-
strate vnder
God.

Prou. 28. 1.

Th: Aqu. 2. 2.
qu. 40. Art. 1.

deon, or what inherstance in the souer-
of leasb ? but in a holy submission
whatsoever he commaunded them,
that they put in practise, for the Lord
and for Gideon. For certainly where
God is honoured there Gideon will be
obeyed : where the feare of God is,
there will be reuerence of the Magi-
strate. There is no Parenthesis be-
twixt God and Caesar in Christs
speech : no medium twixt the Lord
and Gideon in the peoples crye. For
the Lord and for Gideon.

And from these two persons
ioinctly ariseth a necessarie condi-
tion requisite to euery warre ; name-
ly, that the cause be iust grounde
either on religion to God or loyalty
to our Prince. For it is religion that
maketh a man truely valiant ; the
righteous are bold as a Lyon. If they
liue, they know by whom they stand.
If they die, they know for whose
sake they fall. Hence it is that The
warre requireth three things in the
vndertaking of any warre, *Authoritas*
in Principio, causa in fine, intentio recta

a lawfull *commission*, a iust *occasion*, an vpright *intention*. Otherwise to wage warre, where a man is not fully perswaded of the iustnesse of his *cause*, be it iust or vniust, he sinnes mortallie, saith the *Schools*.

Then what shall we thinke of all your *Duellists*, who being private persons vpon euery *triniall* occasion will be pointing field: The taking of the wall, or giuing of a disgracefull word is quarrell iust enough: as though either of their *honours* were of more worth then both their *soules*. Such men certainly know not what it is to *live*, and care not how they *die*. If there were any feare of God, or reuerence of man, any respect of *life* or *death*, they would neuer giue themselves ouer to this highest pitch of *madnesse*. In which it is hard for a man to determine who *scapes* best, he that *killeth* or he that is *killed*. For a man is pressed with an vnanswerable *Dilemma* on both sides. If he be *killed*, he hazardeth with his body his *soule*, be-

C 2

cause

Against Duellists, whose combates haue no iust ground or warrant.

It is hard to determine in this kinde of quarrells, who escapes best, whether the partie killing, or party killed.

Gen. 4. 10.

Leuit. 24. 17.

2. The order of
the parts.

First for God
and then for
Gideon.

A threefold cau-
tion to Souldiers.

cause hee dieth in passion and di-
stemper. If he ~~kill~~ hee hazardeth
with his soule his *body*, because hee
fighteth both against *God* and a-
gainst *Gideon*. Against *God*, whose
image he extinguisheth, and against
Gideon, whose *law* he contemneth.
And therefore both the wrath of
God followes him, and the sword of
Gideon ouertakes him: hee must an-
swere it both to the *Lord* and to *Gi-
deon*. And so much for the first
thing, the *parts* of the *distribution*,
both for the *Lord* and for *Gideon*.

Now a word or two of the second
thing, the *order* of the *parts*. First
for *God* and then for *Gideon*. And
because for *God* therefore for *Gi-
deon*, because *Gideons* authoritie is
from *God*. So then, for the *Lord* and
for *Gideon*, that is, simply and abso-
lutely for *God*: subordinately and
dependantly for *Gideon*: primarily
for *God*, and secondanlie for *Gi-
deon*.

A good lesson for all *Souldiers*
and *militarie* men: to direct them
both

both in the *beginning*, *continuance*,
and *end* of their battels.

For the *beginning* wee must first
look to the cause of God. Giue him
the vpper hand : giue his quarrell
the *preheminance*. Yet is not a *subject*
alwaies to dispute whether the cause
be iust if his *Prince* commaund, be-
cause he is a *Minister* of the law, not
a *Iudge* : *Bellic suscepio penes Principem, executio penes Militem*, saith
Augustine.

For the *continuance* of our fight
we must take heed of relying more
vpon *Gideon* then vpon God. Take
heed of trusting to the arme of *flesh*
before the outstretched arme of
God. *It is better to trust in the Lord,*
then to put confidence in Princes, saith
the Princely Prophet.

And lastly in the *end* of the fight,
take we heede of ascribing more ho-
nour to *Gideon* then to God. For *Gi-*
deons power is from God. *Omne*
regnum sub regno est. God is King a-
mong the Gods. Reges in ipso impe-
rium est Iouis. For euery King is the

1. Giue not *Gi-*
deons cause the pre-
dominance be-
fore the cause
of God.

Aug. lib. 21.
contra Mani-
chæos.

2. Relie not more
vpon *Gideon*
then vpon God.

Psal. 118. 8.

3. Ascribe not
more to *Gideon*
then to God.

Rom. 13. 1.

Psal. 82. 1.

Rom. 13. 4.

Psal. 82. 6. 7.

Renel. 19. 16.

The royall and
religious disposi-
tion of KING
Henrie the fifth.

Psal. 144. 10.

Psal. 75. 7.

Application of
the Text to the
Gentlemen as-
sembled.

Minister of God: *im' rē Oū*, *ū' ūō*
rē Oūō, and though they be Gods
with men, yet they are but men with
God, who is *Rex regum & Dominus*
dominantium, King of kings, and Lord
of lords, Renel. 19.

Hence it was that King Henry the
fifth of England, that good and va-
liant Prince, after his conquest in
France would not suffer his *Helmet*,
which was full of blowes and dintes
to bee brought ouer into England
with him, nor to be welcomed home
with any songs of the successe, but
would haue all the glory ascribed to
God. Because the key of victorie
God keepeth in his owne power: It
cometh neither from the east, nor
from the west, nor from the north,
nor from the south. Vnlesse God
hold vp his hand, Gideon cannot
preuaile. Not the people without
Gideon, nor Gideon without God. For
the Lord, and for Gideon.

And now (beloued brethren)
that I haue ripened my discourse and
brought it as it were to a head in it
selfe,

selfe, I come in a word to shew you, how it fitteth and suiteth this present *solemnitie*. And therefore for you *Generous Gentlemen* and *Heroicke Spirits*, that haue an *exemplarie Campe* in your *companie*, and a *Colledge of Souldiers* in your *societie*: it will serue both as a *warrant* for your profession, and an *acquittance* against all discouragement, in that ye know assuredly, in whose *name*, for what *end*, to whose *service*, you haue dedicated your selues and all your endeouours.

What though some goe about to *slander* your *societie*, and *discountenance* your *undertakings*, speaking euill of *all* because some *few* miscarrie? It will be your *glory* to *contemne* the cauill, and *forgiue* the wrong, remembering that he will neuer endure a *blow*, who cannot concoct a *word*: he is not likely to ouercome an *emie*, who cannot vanquish *himselfe*: he is vnfit to fight for *equitie*, that hath not learned to passe by an *iniurie*. But if there be any such *disor-*

Exhortation.
To contemne all
slanders raised
against them.

Prou. 20. 3.

to expell all fa-
cious spirits fro
among them.
Theſſ. 3. 6.

dered persons crept in among you,
who are lead with the *ſpirit* not of
fortitude, but *faction*; not of *conſci-
ence*, but of *insolence*; not of *zeale*,
but *ambition*; (*milites non tam meri-
ti, quàm male meriti*) expell them
your *liſts*, let them not march vnder
your *colours*, that ſo you may ſtop
the *mouthes* of your oppoſers, and
open the *hearts* of men in place
and gouernment to *advance* your
intendments, both with *coun-
tenance* and *maintenance*, if neede ſo
require.

In which dutie if they ſhall be
backward, wee may well account
them as baſe and ignoble *Caitiffes*,
neither good ſeruants of *God*, nor
truſtie ſubiects of our *King*, ſeeing
neither in *conſcience* to the one, nor
allegiance to the other, they will
giue due *reſpect*, nor lend *aſſiſtance*
to you, who by your continuall
practiſe (both for *Gods* ſake and for
Gideons ſake) doe preſerue inteme-
rate that honourable forme of *mili-
tarie* diſcipline, which in times of
peace

peace vseth to grow *obsolete* and out of vse.

Howsoeuer, goe ye on happily in your courses, your *memory* shall sur-
uiue in a *second age*, and your *names*
shall be had in *en everlasting remem-*
brance, those that are yet *unborne*
shall blesse you, and blesse God for
you. Yet withall be informed that
this your daily exercise is but a *me-*
dium to a further *end*, a *preparation*
to a greater *performance*. You doe
but now spend your *paines* and your
purses : time may require your *per-*
sons. You now vse rather (*fulgenti-*
bui armis quam fortibus) weapons
defensiuæ then *offensiuæ*, and fight *glo-*
riously without an *enemie* : Time
may make triall of your courage in
hotter skirmishes, and more *bloodie*
opposition.

Indeed for the present it may be
said of vs, as of *Israel* and *Juda*,
1. Kings 4. every man dwelleth safely
under his *owne vine*, and under his
owne figtree, there is no leading into
captiuitie, no complaining in our
streets,

To goe on with
an *undamned*
spirit in that
honourable ex-
ercise.

To prepare for
worse, and
harder times.

1. King 4. 35.

Psal 144 14.

Psal. 122. 7.

Wee cannot pro-
mise to our selues
perpetuall peace.

streets, but peace within our walles,
and prosperitie within our palaces.
And long may it bee continued
to vs, to the glory of God, and
quiet of our Nation. But wee can-
not promise to our selues any per-
mitie of this felicitie; the hi-
deousnesse of our sinnes may giue
vs good cause to expect a change.
Therefore it is your parts to re-
serue your selues chiefly for worse
times, whensoever God shall send
them; lest you bee thought like
those doubtfull companions, whom
Diogenes is said to affect in *Laer-
tius*, that would still bee about
to marry, and yet did not marry;
and that would still be about to
rule, and yet did not rule. (I may
adde) τὸ μέλλοντας κρατῆν καὶ μὴ κρα-
τῆν, that would still be about to
fight, and yet did not fight.

1. Sam. 18. 17.

2. Sam. 10. 12.

Wherefore I say no more but as
Saul to David, 1. Sam. 18. *Be valiant
for your King, and fight the Lords bat-
tels: And as Ioab to the people*,
2. Sam. 10. *Be of good courage and
play*

play the men for the people and for the cities of your God.

In the meane time all true Subjects will pray to the God of peace to gird you with strength vnto the battell, to teach your hands to warre and your fingers to fight, that so being well appointed, both with the spirituall armour of a Christian, and the corporeall armour of a Souldier (*intus fide, foris ferro muniti*) you may be able both to defend your selues against the siege of Sathan, and your Country against all forraigne inuasions, and I doubt not but all true-hearted Subjects will say Amen.

Wherefore wee humbly beseech thee O Lord God of Hosts, looke downe from heauen, and behold and visite this vine, and the vineyard which thy right hand hath planted amongst vs. Let not the Bore out of the wood destroy it, nor the wilde Beasts of the field eat it vp, but forgiue the crying sinnes of the same, remoue thy iudgements that hang ouer vs, and teach vs to know the things which belong vnto our peace.
And

Psal. 18. 39.

Psal. 144. 1.

Ephes. 6. 11.

Bern. ser. ad mil.
tem. cap. 4.

Psal. 30. 14.

Luk. 19. 42.

And because there is none other
that fighteth for vs but only thou O
God, pleade our cause (O Lord) with
them that strene with vs, and fight
against them that fight against vs. And
thou that art a man of warre, whose
name is Iehouah, oh teach our hands
to warre and our fingers to fight, that
the Heathen may neuer come into
thine inheritance, and make this our
Ierusalem an heape of stones, but that
thou maist still blesse vs with peace
within our walles and prosperitie within
our palaces, while the Sunne and the
Moone endureth. These things we
begge at thy hands in the name of
thy beloued Sonne and our blessed
Saiuiour, to whom with thee and the
holy Spirit be ascribed all praise,
honour, and glory, now
and for euermore.

Amen.

F I N I S.



